# A NARRATIVE OF THE SUFFERINGS OF *THOMAS DELAUNE*,

For Writing, Printing and Publishing a late Book, Called, A PLEA FOR THE NONCONFORMISTS, With some modest Reflections thereon. Directed to Doctor *Calamy*; in Obedience to whose *Call*, that Work was undertaken

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By *THOMAS DELAUNE*.

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Gal. 4. 16. *Am I therfore become your Enemy, because I tell you the Truth?*

Eccl. 5. 8. *If thou seest the Oppression of the Poor, and Violent Perverting of Judgment and Justice in a Province, marvell not at the matter; for he that is higher then the highest regardeth.*

1. Pet. 3. 14. *If you Suffer for Righteousness sake, happy are ye; and be not afrayd of their terrours, neither be ye troubled.*

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Printed for the Author. 1684.

# A NARRATIVE OF THE SUFFERINGS OF *THOMAS DELAUNE*, &c.

Delaune's Sufferings soon closed, he, with his wife and two small Children dying in the Gaol of Newgate within 18 months after Committal — probably about Feb. 1684-5.

SIr, I am concern'd to acquaint you with my Case; and becauſe poſſibly ſome affairs that are more conſiderable to you, may have Diverted you from any inquiry, reſpecting a Priſoner (whoſe complyance to you made him ſo) I will give you a brief account of the whole, and intreat you to give me ſome Reſolution to ſome certain things which I ſhall propoſe; which if fairly Reſolv'd, will in my Opinion prove a conſiderable ſtep to convince a great many *Scrupulous Conſciences*, or elſe give a check to Pulpit and Preſs-Chalenges; and mollify the hearts of ſuch as ſo ruinouſly and ſeverely proſecute them for ſuch Scruples as are invincible by any other medium then what you direct to, *viz.* Our only RULE of Faith, the BIBLE.

*My Caſe is briefly Thus.*

On the Twenty-ninth of *November* laſt, late in the Evening, I was Apprehended by one *Robert Stephens* a Meſſenger to the Preſs; And by him carried before Sr. *Thomas Jenner*, now Recorder of *London*, who asked me divers Queſtions, the moſt Material of which are mentioned in the following Letter ſent afterwards to him: By the ſame

Recorder I was sent to the Compter in *Woodstreet*, where I had most wretched Accomodation; I was turn'd in amongst the Common-side *Prisoners*, where a hard Bench was my *Bed*, and two Bricks my *Pillow*; and not suffered to see some of my Acquaintance that were Prisoners there, as Dissenters.

Next Morning Mr. *Stephens* got me call'd to the Lodge, and to his praise be it spoken, narrowly search'd me for Papers, but found none for his purpose, and so left me to be turned in again; but a little while after I was sent by a fresh Warrant to *Newgate*. The Copy of which follows.

*To the Keeper of* Newgate *or his Deputy.*

London *ss.* *You are hereby required to receive into your Custody the Body of* Thomas Delaune, *and him safely keep, untill he shall be Delivered dy due Course of Law; for that it appeared before me, by his own Confession, that he is the* Author *and* Pen-man *of a certain Pamphlet Entituled* A Plea for the Nonconformists, *and hath caused many hundred Sheets thereof to be Printed, wherein are contained several Seditious and dangerous matters against the Government, and for that he refused to find Sureties to appear at the next Sessions of the Peace, to be held for the* City *of* London *at the* Old Bayly, *and to be of the good behaviour in the mean time, and for your so doing this shall be your Warrant. Given under my Hand and Seal, this XXXth day of* November. Anno Caroli Secundi nunc Angl, *&c.* 35. Annoq. Dom. 1683.

Tho. Jenner, *Record.*

Ex a per A. Nicolas.

By vertue of that warrant I was committed to *Newgate*, and Lodg'd amongst Felons, whose horrid Company made a perfect representation of that horrible place which you describe when you mention Hell. But after two days and nights, without any Refreshment, the unusualness of that society and place having impaird my health, the

the constitution of which at the best is very Tender, and Crazy; but I am now in the Press-yard, a place of some sobriety, tho still a Prison.

Some few days after, I sent the following Letter to Sr. *Thomas Jenner*, and on the Eighth of *December* by my Wife another to you, the words of the former were these.

*To Sr. Thomas Jenner Knight, Recorder of* London.

*Sr. You know I was Committed Prisoner first to the Compter in* Woodstreet, *then to* Newgate, *by your warrant. In my Mittimus tis said that I refused to give Bail, which is a mistake, for being asked by you whether I would give Bail then? I said I could not, it being so late at Night, when I had no opportunity to send to such as would Bail me, and being askt whether I would give Bail the next Morning? I said I knew not whether I could or not, because I was not certain whether such to whom I might have made Application, would do it or not: This was no Sullenness, nor Obstinacy in me, but what my Real apprehensions then were. Some Friends of mine, Freemen of this* City, *went afterwards to be my Bail, but they were told you were not at home. They made thereupon an application to Sr.* William Turner, *who referd them to you.*

*It is said in the Warrant that I confessed I was the* Author *of a Libel, Entituled* A Plea for the Nonconformists; *wherein are contained things dangerous to the* Government, *which thus much and no further, is true: I confessed before you that I delivered a Manuscript of my own writing to one* John How, *with that Title, in order to be Printed, and that if the Print agreed with the Manuscript I would own it, otherwise I could not, because the misplacing of a Stop, the misprinting of a Letter, or Syllable, or some other Erratas of the Press, would alter the sence, even to contradiction of what was intended to be discussed; which was not, as my Indictment words it, (in a form of aggravating terms) but in order to a plain disquisition of such things as Dr.* Calamy *from* Pulpit *and* Press, *invited Dissenters to inquire into, as you may see in his Book called* A Discourse of a Scrupulous Conscience. *There is*

*nothing*

*nothing of matters Relating to the Civil State, in what I am Charg'd with, for I am not concern'd with that, but if the Guide's of the Church ( as Dr.* Calamy *calls the Benific'd men of the Church of* England *) will make publick Chalenges, they should receive Objections without punishing the Objectors, whose (Supposed) Crime is only for obeying them; and that you know* Sr. *is disagreeable to Justice.*

*If any thing I have done falls within the Lash of* Englisn *Laws,* Fiat Justitia. *But I am satisfy'd I have done nothing in this point unbecoming an honest Subject, a Scholar, a Gentleman, and which is worth all, a* Christian. *I Commit the whole matter, with Respect to this Dispute, to that Supream Legislator, who is without Exception just, and who will judge all that are Subordinate to him, which is all from Sr. your Servant*

Thomas Delaune.

*To Dr.* Benjamin Calamy, *These.*

Sr. *In your Printed Sermon, Intituled* Scrupulous Conscience; *you know you gave a fair invitation to such as differ from you, to examine what each party* (viz. Conformists *and* Nonconformists) *say for themselves, with respect to the Rites and Ceremonys which the Guides of the Church impose on their Members, and by Penal Laws upon their* Protestant *fellow Subjects, the Nonconformists: Without doubt your call to such, pre-supposed a Reply, by which you expected that there may be either an Opportunity given to you and your Brethren, to Rectifie what Scrupulous Consciences Misunderstand, or that there may be some Relaxation procured of the severity they undergo, if their Dissent appears to be warranted by that only Rule of Faith which Dr.* Stillingfleet *and other Eminent Conformists Call the* BIBLE.

*If you did not expect an Answer, or thought that none (for fear of the Act of Uniformity, &c.) would make any return to your Call, what can a man of Reason judge, but that it was a Florid Declamation, or a Triumphant Harangue, a meer mockery and ensnaring of poor* Scrupulous Consciences, *when they must be so muzzled that they must not Exhibit the Causes of*

*their*

their Doubts. Sir you know that 'tis unequal to Gag the Respondent, when the Opponents mouth is at liberty; or to Manacle the assaulted, when the Challenger Flourishes a Menacing Sword.

Upon that publick Call of yours, I adventured to examine (with the most diligent search I could make) what each of the said parties say for themselves, and this not out of any Litigious principle (that Pruritus Disputandi) now too fatally grown Epidemical; but to give such as are Concern'd occasion to investigate these disputed matters to the very foundation, to the clearing up of truth in a juncture when it can never be more Seasonable. What was digested, was intended to be sent you in a Manuscript with some modest Inferences and inquiries, but upon Recollection I judged it would more answer your End, viz. Publick Information, to have such Arguments, as are producible by the Dissenters, as Publick as the Invitation you gave them from Pulpit and Press: It being equal that the Answer should be as spreading as the Objections.

I am far from the Vanity of pretending to be your Competitor in the faculties of the Schools; I cannot judge of them any otherwise then as unserviceable to Christian Religion, unless Tinctured with that Grace Derivative only from the Sanctifier of all Gifts, which I hope you partake of.

I am one of the meanest of the Flock, yet not below the regards of the Sheep herd of Souls, who is no Respecter of Persons, and whose Example such as call themselves his Ambassadors ought to follow. And therefore though some who pin their faith upon Canonical Sleeves, may censure me, for opposing (or if I may use a Military metaphor, taking up the Gantlet against a man of your figure) yet I can take up my satisfaction in this, that it was not Pride, nor a popular Itch, much less the love of a Prison, influenced me to become an Answerer of your Scrupulous Consciences.

I could heartily wish (as a mercy to these Nations) that all Religious Differences were Composed by Evangelical Rules, and that all who own the Name of Christ, would serve him with one heart, and with one soul, and not tear each other to pieces, which by consequence must expose them as a Prey to such as gape for their Destruction. If

*If the Sanctions of Christ in the Old and New Testament ought to regulate the modes of his Worship, and that we are under an indispensible Obligation to Obey that* Magna Charta *of Heaven, then let us either quit the name of Christians, or act according to the Supream Law-givers unrepealable Statutes, quite exploding what's undeniably borrowed from the* Pompilian *or* Pontifical Canons.

*Some Sheets have been Printed off, of what I intended to present to you, but the* Messenger *of the* Press *interupted the procedure, and got me Committed to* Newgate *where I am now confined. There is nothing done, nor was intended to be done, but a fair Examination of those things your Sermon invited to, which I had thought (if esteemed Criminal) should fall rather within the Cognizance of Divines, then the men of Law. For methinks the Pandects should not be the Oracles of Religion; and that temporal Statutes should be so Civil as to give precedency to the sacred Records.*

*'Tis possible that inquirers into Religion will look upon it, as a preposterous proceeding, and disagreeable to the Nature of the* Christian Faith, *to force doubting persons by penalties to Embrace it; for that can never make them good Converts, but Hypocrites. May they not say that tis a horrid disparagement to the self-evidencing Light of the Gospel, if it cannot stop the mouths of the Gain-sayers any other way then by the Rigid Executions of Acts of State? I cannot find that Christ or his Disciples ever* Church-cursed *or Newgated* Scrupulous Consciences *to Conformity.*

*My Confinement is for accepting your invitation to hear both sides, and I appeal to you, whether it be Candid to punish me for Obeying a Guide of the Church? I look upon you* (in honour) *Obliged to procure my Sheets* (yet unfinished) *a publick Passport, and to me my Liberty: else I must conclude it unfair, and that if the Irresistible Logick of Goals grows Al-a-mode, it will make the Reformation some pretend to, suspected to be very little Meritorious of that Name.*

*Religion is a Sacred thing, and has been most horribly abused by Such as have superadded their own inventions, or those Traditional Popperies, received from our Deceiv'd and Super-*

*stitious*

ſtitious Anceſtors. *I am ſatisfied, you as well as Dr.* Stillingfleet *will own ( or ther's no debating with you ) that the* Scripture *is our only* Rule of Faith. *If ſo, pray let your* Scrupulous Conſciences *be won to Conformity,* by that. *All Men are not of Equal Capacity to apprehend things doubtfull, for if they had been ſo, there had beed no neceſity of* Preachers; *and the Methods of convincing Men, is as plainly lay'd down in the* Bible *as any thing there,* viz. *By plain demonſtrative Arguments, meek and winning Perſwaſions, not the Sylogiſms of* Priſons Pillories, &c.

*I Beſeech you in the fear of God, and as you will anſwer it to our great Lord and Maſter* JeſusChriſt, *that without reſpect to any other end then the good of Souls ( as the profeſſion you take Obliges you to) that you would Treat* Scupulous Conſciences *as you would be dealt withal your ſelf: If they have no reaſon for their* Diſſent, *and will without ground ſuffer* Impriſonments, *with all the Ruinous Concomitants of ſo diſmal a Circumſtance; tis certain that* Bedlam *is more fit for them, then ſuch places of* Confinement *as are appointed for men in their wits; and by conſequence tis pity to be ſo ſevere with ſuch Simpletons. But if you will allow them any* Modicum *of Reaſon, then I appeal to all the Guid's of the Church, whether it be not more conſonant to the precepts of our* Soveraign Legiſlator, *to confute them by his* Rules, *rather then by ſuch Coercive methods which his* Majeſty *judg'd Ineffectual in his Declaration of indulgence* March 1672?

*As* Truth *ſeeks no Corners nor Suborners, and as* Real Beauty *will not be beholden to the Artificial dawbings of a* Pencil, *ſo the* Chriſtian Religion *(where profeſſed in its naked Simplicity) needs no other argument to beget* Proſelites *then its own Lovely and Illuſtrious* Features, *altogether plain, honeſt, and every way Amiable, voyd of all Meretricious Gawdery, or that Majeſtical Pomp which pleaſes only the External Senſe.*

*I have no malignity againſt any Perſon whatſoever, much leſs againſt your Church, or any of its Members; all I deſire is, that* Scrupulous Conſciences, *who trouble not the peace of the* Nation, *ſhould be dealt withal* (at leaſt) *as weak Bre-*

 *thren*

*thren, according to* Rom. 14. 1. *and not Ruin'd by Penalty's for not Swallowing whats impos'd under the notion of* Decency *and* Order, *tho Excentrick to the Scheme we have of it in our only* Rule of Faith. Sr. *I intreat you to excuse this Trouble from a Stranger who would fain be convinced by some-thing more like* Divinity *then* Negate, *where any Message from you shall be welcome, to*

*Your Humble Servant*
Thomas Delaune.

From the *Press-yard*
*Newgate* the 8:*h* of
*December.* 1683.

To this Letter, Delivered by my Wife, I received an Answer to this effect, *That if I had been* Imprisoned *upon the account of* Answering *your* Book, *you would do me any kindness that became you:* But not hearing from you, I sent the following Letter by my Wife.

January Die Nono, 1683.

Reverende Vir;

*QVod semel atq; iterum Concionatus eras, Typisq; mandaveras de Dubitanti Conscientia, quotquot Diversæ sint sententiæ circa quosdam Ritus ac Ceremonias, ad utriusq; partis Rationes Examinandas, satis publice vocitaverat.*

*Tacentibus alijs, in illa re, tibi parebam; non litigandi Causa (impar nimirum est Congressus inter te, tantum virum & me tantillum) sed ut hujus-modi Litem adimendi, sicuti præceperas, adhibeatur occasio.*

*Si propter tale (duntaxat) obsequium, me pœnas daturum, nescio quot quibusve modis, decretum fuerit; Nunquid nova vincendi ratio, sacris paginis inaudita, apud quosdam Antesignanos exoritur?*

*Quid de his rebus sentiendum esse videatur, ex sacro Codice ac probatis Scriptoribus disquirere proposui, (te Cunctos vacillantes tam acriter invitante) ex illo Lumine semitarum, ex illa Lucerna* (Psal. 119. 105.) *Rationes aliquot hauseram adversus*

*adverſus varios ac Multiplices Errores, qui in Eccleſiam Irrepſerunt.*

*Ea ſola de cauſa uſq; ad Carcerem, ubi nihil amabile eſt, adactus ſum. Utrum Iſtiuſmodi Argumenta valuerint ad veſtræ Concienis ὑπόθεσις probandas ſub Judice Supremo lis ſit. Anve tali modo ullus ex dubitantibus in ſpirituale Coꝛi potuerit, Ovile, Judex eſto.*

*Nihil adverſus Regiam Majeſtatem, nihil de Regimine Civili, nihil contra Monarchiæ pacem aſſeritur. De Rituum ac Ceremoniarum origine, deq; rebus quæ ſpecie veritatis, Etiamſi parum recte, in dubitantes Objiciuntur, ſola diſſertatio eſt.*

*Quid de me Curia decreverit neſcio. Fiat ſummi Patris Voluntas, Univerſis qui ſalutis humanæ largitorem ſecundum verbum ejus Colunt Pacem internam ac externam in hoc, & externamq; in futuro ſeculo Precatur.*

Thomas De Laune.

*Ut Reſponſumaliquod, quod Theologum decet per dilectiſſimam meam Conjugem, uti promiſiſti remittas, obſecro.*

The Engliſh of which is thus.

January the 9th 168?.

Reverend Sir.

*What you once and again preached and then printed, reſpecting a* Doubtful Conſcience, *has loudly enough call'd all ſuch as were Diſſatisfy'd about ſome* Rites *and* Ceremonys, *to Examine the Reaſons on both ſides.*

*Others being ſilent I obey'd you in that particular, not meerly to wrangle (for the Encounter is unequal, betwixt a Man ſo Eminent as you are, and ſo mean a Perſon as I am) but that an occaſſion may be given, in compliance to what you deſired to conclude Controverſys of this nature.*

*If meerly for ſuch Obedience I muſt be puniſhed I know not how, nor in what manner, is there not a new way of conquering* [Scrupulous Conſciences] *unheard of in the Holy Scriptures, Started by ſome certain Ringleaders?*

*I purpoſed from Holy Writ and approved Writers, to Ex-*

*amine what we ought to judg of these things. From that light of our paths, from that Lanthorn,* psal. 119. 105. *I gathered some Reasons against those various and multiplied Errours which have crept into the Church.*

*For that only thing am I brought to a* Prison, *where there is nothing amiable.*

*Whether Arguments of that kind will prevaile to prove the Suppositions in your* Sermon, *Let the Supream Judg Determine.*

*Or whether any of the doubting persons can that way be Compelled into the Spiritual Sheep-fold,* judg you?

*Theres nothing against the* Kings Majesty, *nothing about the* Civil Government, *nothing against the* Peace *of this* Monarchy, *there asserted.*

*The only dispute is about the original of* Rites *and* Ceremonys, *and of some things which under a shew of Truth, though not Righteously, are charged upon Doubting persons.*

*What the* Court *will do with me I know not, the will of the Supreme Father be done. Inward and outward peace in this, and Everlasting Peace in the World to come, to all such as worship the Saviour of mankind according to his word, is Pray'd for,* by.

THO. DELAUNE.

*I Desire you to Return me some Answer becoming a Divine, by my Beloved Wife, as you have promised.*

To this Letter you answered by word of Mouth to my Wife, (for I had no answer in writing,) that you lookt upon your self *Unconcerned*, as not being mention'd in the sheets you saw with the *Recorder*: To satisfy which doubt I sent you a Third Letter, with the First sheet of the *Book* I am imprison'd for; which was a plain Demonstration that it was an answer to your *Call*, you know the Letter was thus.

January the 14th. 1683.

Sir,

*Whereas, in Answer to my two Letters you said to my Wife,*

*Wife, that my Papers no way concern'd you,* viz. *Such as* I *am indicted for; To ſatisfy you, with reſpect to that matter, I here ſend you the firſt Sheet, and leave you to conſider, whether in pure generouſity you are not oblig'd to procure a Priſoner (whoſe Obedience to you made him ſo) his liberty.* I am Sir.

*your humble ſervant,*
THO. DELAUNE.

I appeal to your Conſience, whether I had not ſome reaſon to expect ſome return to theſe Applications?

But I had none to any purpoſe, and that too but in a few words by my wife: I had ſome thoughts that you would have performed the Office of a Divine, in viſiting me in my place of Confinement; either to Argue me out of my *Doubts*, which your promis'd SCRIPTURE and REASON, not *a Mittimus* and *Newgate* could eaſily do. To the former I can yeild----To the latter, it ſeems, I muſt----This is a ſevere kind of Logick, and will probably diſpute me out of this World, as it did Mr. *Bampfield* and Mr. *Ralphſon* lately, who were my dear and excellent Companions in Trouble----and whoſe abſence I cannot but bemoan, as having loſt in them a Society that was truly pious, truly ſweet, and truly amiable: But I hope the God of mercy will ſupply the want, by a more immediate influence of Comfort, then what can be obtained at ſecond hand.

On the tenth of *December* two Bills were found againſt Mr. *Ralphſon* and me, by the *Grand-jury* of *London*, whoſe Names are as followeth.

*Tho. Vernon.*
*Tho. Goddard.*
*Will. Gore.*
*Will. Wills.*
*Rand. Manning.*
*John Martin.*
*Richard Hows.*
*Tho. Hodges.*
*Joſeph Woolhead.*
*Joſias Ewth.*
*John Paine.*
*William Fazakerly.*
*Joſ. Sparrow.*
*Joh. Reendal.*
*David Pool.*
*Ri. Beauchamp.*
*Rob. Minories.*

On

On the 13*th* day of the same Month, we were called to the *Sessions-House* in the *Old-Bayly*; And then our Indictments were read in *English*, to which we pleaded not Guilty. We desired Copies of the said Indictments, and time to make our Defence till next Sessions; which the Court after some pause granted. The substance of the Indictment against me was thus----*Juratores pro Domino Rege super Sacram suum presentant quod.* Tho Delaune *nuper Delondon Gener ligeanc su*, &c. *In plain English thus, as to the material part of it.*

*The Jurors for our Lord the* King, *upon their* Oath *Present, that* Thomas Delaune *late of* London Gent. *Not regarding his due* Allegeance, *but contriving and intending to disquiet and disturb the peace and common Tranquillity of this Kingdom of* England, *&c. To bring the said Lord the* King *into the greatest hate and contempt of his Subjects---Machinating and farther intending to move stir up and procure* Sedition *and* Rebellion, *and to disparage and Scandalize the Book of* Common Prayer, &c.

*On the 30th day of* November *in the 35th of the King, at* London *in the parish of St.* Botolph without Bishops Gate, *in the Ward of* Bishops-Gate *aforesaid*; *by Force and Armes*, &c. *Unlawfully, Seditiously and Maliciously, did Write, Print, and Publish, and Caused to be Written, Printed and Published, a certain False, Seditious and Scandalous Libel, of and concerning the said Lord the King, and the Book of* Common Prayer, *aforesaid, Intituled* a Plea for the NONCONFORMISTS.

*In which said Libel are contained these false, Fictious, and Scandalous sentences following*, viz. " The Church of " *Rome* and *England* also, are great Transgressors, to " presume to vary from Christs precept, in altering or ad- " ding to the form of words expresst by Christ, in this 11 " of *Luke*. for so they have done: They say *forgive us* " *our trespasses, as we forgive them who trespass against us*; " when there are no such words in Christ prayer, his " words are, *forgive us our Sins or Debts, for we also for-* " *give every one that is indebted to us, and* (says the Indict-

ment

" ment again) in another part of the ſaid Libell are " contained theſe falſe, Fictions, Seditious, and ſcan- " dalous Sentences following, *viz.* And may we not ſay " that in theſe following particulars we do Symbolize " with Idolatrous Rome herein? *Firſt*, by injoyning " and impoſing this (here the Indictment makes an *Inuendo*) *viz.* Meaning the Book of Common Prayer " aforeſaid) as a ſet form as they do with penaltys, " contrary to the Scripture. *Secondly*, by an often Re- " petition of the ſame form in the ſame exerciſe three or " or four times at leaſt, *in ſo much*, that in Cathedrall " Churches it is ſaid or ſung ten or twelve times a day, " contrary to Chriſts Expreſs words, that when we " pray, we do not make vain Repetitions as the Hea- " thens doe, for theythink they ſhall be heard for their " much Speaking. *Thirdly*, by injoyning the whole con- " gregation, Men and Women, to repeat the ſame after " the Prieſt, though no ſuch Directions by Chriſt. Nay " he forbids Women to pray or propheſie in the Church. " *Fourthly*, in Singing this Prayer in the Cathedrals by " Reſponſes of People, without the leaſt warrant from " Chriſt for ſuch Song-praying [Then the Indictment ends with a fearfull Aggravation, that is] " in contempt " of the King, and to the evil and moſt pernicious ex- " ample of all ſuch other Dlinquents in the like caſe, " and againſt the peace of the ſaid Lord now King, his " Crown and Dignity, *&c.*

The Copy of the Indictment ſigned *Wagſtaffe.*

On the 16*th* of *January* we were called again to the *Seſſions-Houſe*, but there being ſome Tryals that prov'd very tedious, we were not brought on.

The next day we were called to the outter Bar, after the attendance of divers hours in a place not very lovely, and in the ſharpeſt Winter that you have known, which I likely prov'd the orignal of that indiſpoſition which carry'd my two friends beyond the Juriſdiction of *Seſſions*, *Bale-Docks*, or *Preſs-yards*, to a glorious manſion of reſt.

Then

Then a Jury was ſworn to paſs upon us, whoſe names were.

| | |
|---|---|
| *James Wood.* | *Thomas Medcalf.* |
| *James Smith.* | *John Harbing.* |
| *Bernerd Mynn.* | *Samuel Seale.* |
| *Thomas Jenny.* | *Laurence Weld.* |
| *Kenelme Smith.* | *John Callow.* |
| *Matthew Walker.* | *Richard Johnſon.* |

I deſir'd my Indictment ſhould be read in Latine, which was done. Then the Gentlemen of *Law*, aggravated things with there uſual *Rethorick*---- one of them, (I think the Atturney General) was pleaſed to ſay that the Priſoner that ſtood there before (for Mr. *Raphſon* was try'd before me) did labour to undermine the ſtate, and that man (meaning me) would undermine the Church: So that to Incence the Jury againſt us, he ſaid, *heres* CHURCH *and* STATE *ſtruck at.* Which *Sr.* was very improbable to be true, for tis wonderful that any *Church* or *State* ſo potent as this is, ſhould fear two ſuch underminers, as that Extravagant *harangue* term'd us. For my part I cannot be righteouſly charged with any attemp againſt either, unleſs my obedience to you, be ſo: And then if I be guilty, you that tempted me to it, can never prove your ſelf innocent.

Being deſired to ſpeak what I had to ſay for my ſelf, I ſpoke the following words, which one that knew me took in Short-hand, though without my knowledge.

My Lord, *Laſt Seſſions I pleaded not Guilty, that is not Guilty* Modo et forma, *for I deſign'd not* vi et Armis, *to raiſe* Rebellion, Sedition, &c. I deteſt ſuch things; *he that Swears in that Reſpect againſt me, muſt be perjur'd----The inſtances in the Indictment relate to no ſuch thing.* My Lord, *I pray you to trouble no Witneſſes about me, I won't* prevaricate. *I have written ſome Papers Intituled* A Plea for the Nonconformiſts, *not Inſtigated by the feign'd formalitys in the Indictment; but it was at the Loud Chalenge of Dr.* Calamy, *one of the Kings Chaplains, in his Diſcourſe about a* Scrupulous

Scrupulous Conſciences, *Dedicated to your Lordſhip, wherein he called upon doubting Perſons to examine what could be ſaid on both ſides, which I did; Now ſince publick Chalenges are made to be Anſwered; to puniſh me for Obeying a Guide of the Church,* is hard, very hard.

*I deſire that the intire Paragraphs may be read, from which the* Crimes *Charged againſt* me *are infer'd. If fragments only be produced againſt* me, *from which* no perfect ſence *can be deduced; I ſhall be unfairly dealt with: The Coherence of* Sence *in a* Continued Diſcourſe, *not* Scraps *and* Broken-pieces *of* Sentences, *can demonſtrate the* Scope *of an* Argument.

*If what I have written be True,* 'tis *no* Crime, *unleſs Truth be made a* Crime; if falſe, *let Dr.* Calamy, *or any of the Guides of your Church Confute me* [as he promiſed, *p.* 25. of his Sermon aforeſaid] *by good Scripture and good Reaſon, then I'le ſubmit. If the latter Method be not taken, (I muſt Repeat it)* 'tis very hard, *my Lord,* 'tis very hard.

Herethe chief Juſtice interupted me, addreſſing himſelf to the Jury, and *expounded that part of the Indictment which I excepted againſt,* ſaying, *it was only for forms ſake, and that any breach of the peace in the ſence of the Law, may be ſaid to be* vi & Armis, *by force and arms, with ſome other expreſſions to that purpoſe*----To the Latter which I acknowledged, *he ſaid, after a Torrent of Aggravations, Gentlemen, if you believe that man (pointing to me)* viz. *In what I had confeſſed in writing the* Nonconformiſts Plea, *you muſt find him Guilty,* viz. *of the whole Indictment.* And which they *readily did accordingly.*

The next day, (*viz.*) the 18*th*, I received my *Sentence.* The very ſame with Mr. *Ralphſon, viz.* (As 'tis recorded.)

*Ad General. Quarterial. Seſſion. Pacis Dom. Regis tent. pro Civitat.* London *per Adjornament. apud* Juſtice Hall *in le* Old-Bayly London, *die Mercurii Scil. Decimo Sexto die* January, *Anno. R. Regis Caroli Secundi nunc Angl.* &c. 35.

Thomas Delaune *Convict pro Illicite Scribend. Imprimend, et publicand. Libel. Seditios. dert concernen. librum Communis precationis. Fin.* 100. *Marc. Et Committit,* &c. *Et ulterius quouſq; Inven. bon. de ſe bene gerend. per ſpacium Unius Anni Integri extunc prox. Sequen. Et quod libel. ſeditios. cum igne Combuſt. Sint Apud Excambium Regal.* In London. *Et ſi Del. Sol.* 6S. *Wagſtaffe.*

" *Thomas Delaune,* Find 100 Marks, and to be kept Pri-



" ſoner,

" ſoner, &c. [which &c. they interpret till he pay his
" Fine] and to find good Security for his good behaviour for
" one whole year after-wards, and that the ſaid Books, and
" ſeditious Libels by him publiſhed, ſhall be burnt with
* not with water you muſt note. " * Fire, before the *Royal-Exchange* in *London*. And if he be
" diſcharged to pay * ſix Shillings.

Signed *Wagſtaffe*.

* To the Hang-man for the Faggots I ſuppoſe.

The Recorder asked me ſome queſtions then, *(viz.) Whether I was in Orders? I told him I was never in any Eccleſiaſtical Orders, nor never Preach'd among any People. That I was bred a Scholar, and had been a School-Maſter, and kept a Grammar School till forc'd from it by the preſent proſecutions*, &c.

The Court told both Mr. *Ralphſon* and me, *that in reſpect to our Education, as Scholars, we ſhould not be* Pillory'd, *though ('twas ſaid) we deſerv'd it.*

We were ſent back to our place of Confinement, and the next *Execution day*, our Books were burnt, as the Sentence ordered it, WITH FIRE in the place aforeſaid, and we continue here; but ſince I writ this, Mr. *Ralphſon* had a Superſedeas by *Death* to a *better place*.

Thus Sir, you have a ſeries of my Circumſtances; I will make no Complaints of the uſage I had, when forc'd, as aforeſaid, to Lodge amongſt a Rabble of wretches, whoſe ſociety ſeem'd to me to be a Hell upon Earth, as before; nor of my other hardſhips, as Confinement, loſs of Employment, loſs of Health, &c. But if you have any ſence of Humanity in you, you will Recollect your ſelf, and procure me my Freedom, (being not able to pay the Fine) loſt by obedience to your publick *Call*. Sir, I muſt tell you plainly, that you diſcover'd in your very dedication to Sr. *Gorge Jefferies*, now chief Juſtice, a kind of Doubt, to ſay no more, Reſpecting your Cauſe.

You ſay there (P. 2. Ep. Ded.) *How many it* (viz. your Sermon) *will anger and diſpleaſe, I am not at all concerned, and tho I may be thought by ſome ill adviſed in publiſhing ſuch a Sermon, yet, every one* (*) *will commend and juſtify my diſcretion in prefixing your name before it: For ſo great an awe have* * *the Enemys of our Church and Government of your Loyalty and Fidelity to both, that they will* Not dare *Loudly to condemn what you are pleaſed to Protect, they will be juſtly* Affraid *of Quarrelling with me, when they know I have* Engaged *you on my ſide.*

* of your Mind.
*Meaning Proteſtant Diſſenters

From

From theſe Expreſſions I muſt conclude (If you are in earneſt) that you care not how much you offend your weak Brother. The Apoſtle *Paul* was of another mind, *Rom.* 15.1. &c. *We then that are ſtrong, ought to bear the infirmitys of the weak, and not to pleaſe our ſelves; let every one of us pleaſe his Neighbour for his good to Edification.* Pray conſider this, and what follows in the ſame Chapter: And 1 *Cor.*8.12. *But when you ſinſo againſt the Brethren and wound their weak Conſciences, ye ſin againſt Chriſt.* ver. 13. *Wherefore if meat make my Bro her to offend, I will eat no fleſh while the World ſtandeth, leſt I make my Brother to offend*: And 1 *Theſ.* 5. 14. the ſame Evangelical Doctor, exhorts you, *To Comfort the feeble minded, Support the weak, and to be patient toward all men.* And Gal. 6. 1. *To reſtore the faulty in the Spirit of Meekneſs.*

What a Superlative, *what a true Chriſtian* Complyance is here! Worth the imitation of the Guides of your Church! This Apoſtle would rather make a perpetual faſt from fleſh, then offend his *Weak Brother*. And I am apt to think no flourithes of *Pulpit-Rhetorick* ever drop't from *him*, to grieve his *Weak Brethren*, and that he never ſhrouded his writings, or preachings, under the terrible Patronage of ſuch men as you Repreſent Sr. *Gorge Jefferies* to be. I have a kind of fancy that your ſaid Patron, now *Lord Chief Juſtice*, as he is a *Gentleman* in Eminent place, and of a piercing Judgement, Srong Memory, and of fluent Oratory, could not but look through the Superficial Addreſſes of that Dedication.

In the ſecond place, a Man ſo dignified as he is, muſt certainly take it as an affront to his title of *Lord Chief Juſtice*, that you ſhould ſay that men will be *Juſtly affraid* of quarrelling with you, when they know you have Engaged him on your ſide. That ſame word [Affraid] denotes a Championlike Courage in you; that no body ſhould dare to come near you; and withal, a Reflection on the juſtice of your Patron, that he will take your part *Right* or *Wrong*. As to the word [Quarrelling] I know no body that has aſſaulted you in any more perillous Attaque, then in Examining the Merits of the Cauſe as you Preached, and by the ſame Sermon (transfigur'd from the *Preſs*) invited men to do.

No Force and Arms were uſed againſt you by me, but Pen, Ink and a few Papers. The Indictment makes this a very formidable kind of Artillery.

But to bring the matter a little closer, I must desire you will please to take notice of this Hainous Charge given in against me, and how made good in the Indictment, and how severely handled both by the Juryes and Court thereupon.

The charge, as you have heard, is for *intending to disturb the* Publick Peace, *To bring the King into the greatest* Hate *and* Contempt *of his* Subjects, *to stir up and procure* Sedition *and* Rebellion: a high and Heinous Charge indeed! But how is this made good? *viz.* By *my disparaging the Book of Common Prayer.* But how doth that appear? *viz.* By *the force of Arms used Unlawfully, Seditiously, and Maliciously, to Write, Print and Publish a* Seditious *and* Scandalous Libel, *Concerning our Lord the King and the Book of Common Prayer, Intituled* A Plea for the Nonconformists. But wherein doth it appear by any thing which is writ in that Book, that this Hainous Charge is made good? *viz. By their pregnant instances, produced out of the Book expressed in the Indictment.*

The which therefore, since we must suppose they are the most Hainous and Dangerous passages to be found therein, and most proper and significant to make good the Charge, I shall for your information, and that you may the better judge how the Charge is proved against me, give you the intire paragraph out of which the instances were picked, which I must beg the justice of you to Read; & which I could not with all my Entreatys Obtain of the Court, tho so necessary (as you'l find) to come to the right sence, (and for greater Illustration, I shall distinguish the instances of the Indictment in a different Character) know therefore that I having (in the *Plea for the Nonconformists*) from *p.* 14. at your desire, been giving an account what the *Nonconformists* Answer to that great Objection; that all things they scruple in the *Rites* and *Ceremonies* of the Church, are not *Popish Novelties*, but of Primitive *Antiquity*, (as you say) and having distinctly gone through most of them, giving their Reasons why they are not of *Primitive Antiquity*, but of *Popish Novelty*, and containd in the *Mass-Book*----This Objection came to be started, *p.* 40. " But what do you say to the Lords Prayer? " must we forbear that too, because we find it in the *Mass-*" *Book*; tho so publickly injoyn'd by Christ to use it, as a " stinted form, *Luke* 11. 2. That when we pray, we should " say, Our Father, *&c*? To which the *Nonconformists* say, that

" that it is a great miſtake to ſuppoſe that Chriſt hereby in
" this Scripture, has appointed this to be a ſet form, to be
" prayd by all in theſe preſcript words, when we pray unto
" God, for then it would be unlawfull to uſe any other words,
" then theſe herein expreſſed, in our prayers, and that the
" Diſciples and Apoſtles ſinned in uſing other words in thoſe
" their prayers we read of in Scripture, and ſo does the
" Church of *England*, in forming ſo many Collects and Pray-
ers; And. *p.* 41. 42.

Secondly, *The Church of* Rome *and* England *are great Tranſ-
greſſors, to preſume to vary from Chriſt precepts, in altering or add-
ding to the form of words expreſſed by Chriſt in this* 11 Luke. Indict-
ment.
*For ſo they have done, they ſay,* Forgive us our Treſpaſſes, as we
forgive them who Treſpaſs againſt us, *when there are no ſuch
words in Chriſts Prayer, his words are,* forgive us our Sins, our
Debts opheilemata for we alſo forgive every one that is In-
debted to us. *Which, ſaith the Indictment, are falſe, fictious, and
ſcandalous ſentences, but it ſhews not wherein.*

" And alſo the Doxology, which is not in this Prayer in
" *Luke* 11. [*viz. For thine is the Kingdom and the Power and
" the Glory for ever and ever,* Amen.] But you'l ſay, as to the
" Doxology, it is expreſſed by Chriſt at the end of the ſame
" prayer in his Sermon on the Mount, *Mat. 6.* It is very
" True, it is ſo, where he delivers this prayer not as a ſet
" form, but a pattern of prayer: *After this manner Pray ye
" houto's* ---- to this purpoſe, and which is an Explication
" of what he ſays, *Luke* 11. 2. when you pray, ſay, *Our Fa-
" ther &c.* That is, *after this manner*, and which can only
" be a warrant to the; Church of *England*, or any other, to
" make ſuch alterations Chriſt no more intending to tye the
" Diſciple who deſired to be inſtructed how to pray, to this
" form of words (nor any other Diſciple) then he did the
" twelve Diſciples when he ſent them out to Preach with
" this word of Command, *Math.* 10. 7. *Preach, ſaying, The
" Kingdom of Heaven is at hand*; that they ſhould thereby be
" tyed to thoſe very words in their Preaching (and Preach
" nothing elſe) but as this was given as a Text or Theme
" to Preach by, ſo the other to pray by: The Diſciple who
" propoſes the queſtion, *Verſ.* 1. Deſires that they may be
" taught to pray as *John* taught his Diſciples; but ſuch a
ſet

" ſet form of Prayer we find not that *John* in his Teach-
" ings gave to his Diſciples, neither do we find that any of
" Chriſt's Diſciples or Apoſtles did pray this very prayer, to
" which our Expoſitors do agree.

" *Grotius*, ſaith on *Luke* the 11. 2. That Chriſt herein
" Teacheth us a Compendium of thoſe things we are to
" pray for; at that time (ſaith he) they were not bound to the
" uſe of ſo may Words and Syllables: As alſo *Tertullian*, *Cypri-*
" *an*, *Muſculus*, *Cornelius Alapide:* and *Auſtin* himſelf (upon the
" place) who ſaith *Liberum eſt*, it is free for us to ask the
" ſame thing in the Lords Prayer, *Aliis atque aliis verbis*,
" ſometime one way, and ſometimes another.

" Doth not *Paul* tell us expreſly, he knew not what to
" pray for, but as the Spirit gave him utterance, *Rom.* 8. But
" he did know what to pray for if this was to be his pre-
" ſcript form.

" *Tertullian* ſaith, they prayed *Sine Monitore*, without a Moni-
" tor (or Common-Prayer-book) and *Socrates* tells us
" that among all the Chriſtians of that age ſcarce two were
" to be found that uſed the ſame words in Prayer, *Chryſoſtom*
" on *Rom.* 8. *Homil.* 14. ſaith, With other gifts they had the
" gift of Prayer, which was alſo called the Spirit, but he who
" had the gift, did pray for the whole multitude, for that was
" Expedient unto the Church, & alſo did inſtruct others to Pray.

" And though we find neither Chriſt, nor his Apoſtles,
" impoſe this or any other form of Prayer to be uſed by
" us (but that we Pray in the Spirit, and Praiſe in the Spirits;
" and that God being a Spirit, ſeeketh and accepteth ſuch
" worſhipers) yet we find the Popes and their Councils im-
" poſing this and other Lyturgical forms.

" The Councell of *Toledo*, Anno. 618. Decreed in the
" Ninth *Canon*, that every day both in publick and private
" worſhip, none of the Clergy omit the Lords Prayer, under
" payn of Depoſition; ſince (ſay they) Chriſt hath preſcri-
" bed this, ſaying, When you pray ſay, Our Father, *&c.*
" And how formally and carnally, has the Pater-noſter been
" muttered over by the ſuperſtitious Papiſts, ever ſince.

*And may we not enquire, whether in the following particulars we do not Symbolize with the Romiſh worſhip herein, which the Indict-ment injuriously words thus.*

*And*

*And may we not ſay that in theſe following particulars* [*for may we not enquire whether in the following particulars*] *we do Symbolize with Idolatrous Rome herein*] " For we do not Symbolize with the Romiſh herein,] [meaning] ſaith the indictment with an *Innuendo*] the Book of Common Prayer, whereas it only relates to the Lords prayer.

Firſt. *By enjoyning and impoſing this, as a ſet form, without the Sanction* of any ſacred Text *to warant* it, [which the Indictment words, contrary to the Scriptures]

Secondly. *By an often repetition of the ſame form in the ſame exerciſe, three or four times at leaſt, inſomuch that in Cathedral Services, it is ſaid, or ſung, ten or twelve times in a day, contrary to Chriſts expreſs words, that when we pray, we ſhould not make vain repetitions as the Heathens do, for they think they ſhall be heard for their much ſpeaking*, Mat. 6. 7.

Thirdly. *By enjoyning the whole Congregation, both men and women, to repeat the ſame after the Prieſt, tho no ſuch direction by Chriſt; nay he forbids women to pray, or Propheſie, in the Church*, 1 Cor. 14. 34. &c.

Fourthly. *In ſinging this prayer in Cathedralls by Reſponſes of Prieſts and People, with muſick, without the leaſt Divine Authority for ſuch Song-Praying.*

Which the indictment ſaith are fictious, ſeditious, and ſcandalous ſentences (but ſhew not wherein,) Thus have you the whole paragraph and what is picked out of it, to make good the charge; whereby you will eaſely diſcern,

Whether I have done otherwiſe therein then given you at your Call, a true and modeſt account of the *Nonconformiſts Arguments*, why the Lords Prayer is not a ſtinted ſet form of Prayer as ſuppoſed, but a pattern to pray by, which is done by ſeveral Arguments, *viz.* 1 Query.

1. From the practices of both Churches, *Rome* and *England*, who have both altered and added to it, which they ought not to have done (no not ſo much as one Syllable) if ſo intended by Chriſt.

2ly, From the practiſes of the Antients, and Opinions of many Learned Commentators upon the place.

3ly, Becauſe neither Chriſt nor his Apoſtles have ſo injoyned and practiſed it as a ſtinted form.

4ly, Becauſe the Church of *Rome*, without Scripture Authority, have ſo impoſed, and practiſed it; and therefore are thoſe Queries, Whether for us ſo to impoſe it with penaltys, and to make often Repetitions of it, with Reſponſes of Prieſt and People, and to ſing it with Muſick, is not without Scripture warrant, and a Symbolizing with *Rome* therein? and where's the *Sedition*, *Rebellion*, breaking the *Publick peace* by *force*, and *Arms* in all this?

2ly, Whether the picking out part, and leaving out the greater part, changing of words, and inverting of ſence, is not moſt Injurious dealing? for what is it not, which may not be made of any mans ſayings and writings, if ſuch a liberty may be taken? For may it not with ſuch a latitude be proved by Scripture, that there is no God, or any ſuch Blaſphemy or Immorallity? 2 Query.

3ly, Whether the Grand Jury, in honeſty and good Conſcience, could find this Bill upon their Oaths, and the Petty Jury caſt me upon it, and the Court paſt Sentence upon me thereupon, without admitting the whole Paragraph to be Read, and Conſidered, as ſo was earneſtly deſired by me? 3 Query.

4ly, If this writing of mine, was only occaſioned and drawn forth at your Call, as your Book evidenceth, and as declared to the Court; then doth not that hainous Charge of a Malicious and Seditious contriving, intending, 4 Query.

and

and Machinating *Sedition*, and *Rebellion*, and violating *Publick peace*, fall to the Ground?

5*ly*. If this part of the *Nonconformists Plea* be true, where is the Crime? Must I be made guilty, and punished for speaking the Truth? And if you were so satisfied, why did not you Interpose to prevent a precipitate Sentence and Verdict, and preserve an Innocent person? If it appear'd otherwise to you, Why did you not by word and writing endeavour my Conviction, and shew me my Error, and Mistake before the Sessions, that I might publickly, have owned and taken the Shame, as my three Letters with so much Importunity press't upon you; and that I was neither Obstinate, nor Incorrigible, you have againe and againe under my hand? And what an open Ear I had to receive conviction from Reason and Scripture, the Mediums you proposed to Treat a *Scrupulous Conscience* with, and thereby to have acquitted your self from being a Decoy to inveagle into the Snare, and then leave them, but wholy to reject both, and silently to suffer me to be crushed, is worse dealing, and less Charity then the Guides of the Church put forth in Q. *Marys* days, who failed not of Prison visits and endeavours, to convice the *Heretick*s [as they called them] before they were delivered to the Secular Powers for Destruction.

6. Query. 6*ly*, Whether from this Liberty that is taken in Indictments (as in Chancery Bills) to say the worst of things which may be said against any, and assign the matter of fact to prove it forreign thereto, yet that the Jurys finding the matter of fact, must render a man Guilty of the whole Indictment, both matter and form, seems very hard, and no other then turning Judgement into Wormwood and Hemlock, and a bringing Legal proceeding, into great contempt?

For instance, if a man is charged in an Indictment that he contrary to his Allegiance, and not having the fear of God before his Eyes, but being moved by the Instigation of the Devil, did such a day, in such a place, bring the King into greatest Hate and Contempt amongst his Subjects, and did most Maliciously and Seditiously, &c. against the *Publice peace*, by force and Arms, Read a Chapter in the Bible in English before several People (which was Crime enough heretofore, however it is now) that the proving and confessing the matter of fact, (or any of the like nature) as foreign from the Crimes urged, must according to our Court-proceedings, bring him in Guilty of the whole Indictment, in order to be senetnced accordingly.

But ought not a Jury before they bring in their verdict upon Oath, as they would acquit themselves of the horid sin of perjury, Examine and have sufficient pooof to make good those Luxuriant Cut-throat forms? And whether such matter of fact, either by the Righteous Law of God and Man, can render a man Culpable of so Hainous a charge of *Malice*, *Sedition*, *Rebellion*, bringing the King into *Hatred* and *Contempt*, breaking the *Publick peace* by force and arms, before they make him Guilty thereof, and cause him to be punished for the same?

Thus *Sr*. you have a naked account of my Case, and if you Please, or any other of the Church Guides, to examine the respective Circumstances it, or apply that soveraign Medium of good Scripture and good Reason to Convince me, you or they will satisfy the world that ye are honest Guides of the Church, and reduce many to your Communion, as well as

*Your humble Servant*,
Thomas De-Laune.

*Candid Reader,*

THe Absence of the Author, and his not Revising the Sheets, has occasion'd some literal Escapes, and some few Errors injurious to the Sence; which you are desired to excuse and amend; yet they are not so Intollerable, but that an accurate Peruser will find them to be the Mistakes of the Press, not the Author's.

## ERRATA

Page 2 line 1 read *partly* for *party*. p 6 l 31 r *Revelling* f *Reviling*. p 40 l 4 r *with* f *wit*. p 51 l 10 r *present* for *cresent*. p 56 l 36 r *Antient* f *Cntient*. p 57 l 10 r *Sollicitation*, l 12 r *Schisme*, l 15 r *were* f *whereby*. p 58 l 26 r *proceedings*, p 63 l 13 r *Host* f *House*, l 16 r *faith*, l 21 r *Hosts* l 23 r *ought*. p 64 l 17 r *Hamburgh*, l 22 r *been*, l 25 r *Brentius*. p 65 l 4 r *Altar*, l 30 r *there was much Laugh*. l 33 r *Gretseras* f *Great Ceras*. p 66 l 3 r *Cornelius* f *Cornelius*, and *Anicrius* f *Antonius*. p 67 l 12 r *better* f *beet*. p 68 l 11 r *enjoyn'd* f *enjoyed*. p 78 l 17 r *page 74, 75*, l 26 r *p.66, 67, 68*, for *64, 65, 66*. p 80 l 21 read the *Merits* for to *Merits*.

## *In the NARRATIVE.*

Page 2 line 16 read *by* for *dy*. p 5 l 17 r *here* f *heres*, p 22 l 32 r *publick*, [illegible] *Luxuriant*, l 48 r *of* f *for*.